

HELL - FIRE

ITS TORMENTS AND DENIZENS

جهنم: أهوالها وأهلها

By

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Translated by

Şāleḥ Dalleh

IN THE NAME OF
ALLAH
THE ALL-COMPASSIONATE, ALL-MERCIFUL

Table of Contents

TRANSLITERATION CHART	09
PUBLISHER'S NOTE	11
Chapter - 1	
Existence of Hell-fire	13
Chapter - 2	
Verses from the Glorious Qur'an on Hell-fire	17
Chapter - 3	
Seeking Refuge against Hell and asking for Paradise	22
Chapter - 4	
Dispute between Paradise and Hell	25
Chapter - 5	
The Majority of the Denizens of Hell-fire	29
Chapter - 6	
People to be Sent to Hell-fire	31
Chapter - 7	
The First Men the Hell-fire will be Kindled with	33
Chapter - 8	
Hell-fire's Magnitude	36
Chapter - 9	
The Sun and Moon to be Cast in Hell-fire	37

Chapter - 10	
Hell-fire, Heat and Intensity of its Torments	38
Chapter - 11	
Hell-fire's Complaints, Speech, Depth and its Terrors	41
Chapter - 12	
Hell-fire has Eyes, a Neck, Two Ears and a Tongue	43
Chapter - 13	
Hell-fire's Valleys	44
Chapter - 14	
Enlarging the Infidel's Body in Hell-fire	45
Chapter - 15	
Intensity of Punishment for Wrongdoers in Hell	47
Chapter - 16	
The Torments upon those Who Tortured People in this World	49
Chapter - 17	
Hell-fire's Torment for those Whose Words Contradicted their Deeds	50
Chapter - 18	
The Food of Hell-fire's Denizens	52
Chapter - 19	
The Weeping of Hell-fire's Inmates	54
Chapter - 20	
For every Muslim there Exists an Infidel from Hell-fire, Presumed as Redemption	56
Chapter - 21	
Hell-fire Asking for More	58

Chapter - 22	
The Last Person Brought Out of Hell-fire	60
Chapter - 23	
The Denizens of Paradise Inheriting the Abodes of Hell-fire's Inmates	62
Chapter - 24	
The Immortality of Denizens' of Both Paradise and Hell and Slaughtering Death	63
Chapter - 25	
A Monotheist Tormented in Hell would be Brought out Through Intercession	65
EPILOGUE	67
GLOSSARY	72

Transliteration Chart

أ	a
آ.ى	ā
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	z
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - و - هـ	h
و	w
و (as a long vowel)	ū
ي	y
ي (as a long vowel)	ī
ء	'
	(Omitted in initial position)

ـَ	Fathah	a
ـِ	Kasrah	i
ـُ	Dammah	u
ـ	Shaddah	Double letter
ـْ	Sukūn	Absence of vowel

Publisher's Note

All praise and thanks belong to the One, the Alone, Allah Who created the universe and all that it contains and created man as His deputy on earth to govern everything according to the revealed divine rules. Blessings and peace be upon the last of the prophets and messengers, Muhammad, son of 'Abdullah, who trustfully conveyed the divine message and left the mankind on the blessed enlightened path ensuring all kinds of success, here and Hereafter.

The life of the *Thqalayn* — mankind and jinn, on this earth, is only a transient phase. The last abode is in the next ever-living life, the life after death. Everyone would be rewarded or punished according to the deeds — good and bad, in this life. Paradise is created for the people with good deeds and Hell is created as the punishment abode for the people rebelling against and violating the rules revealed by the All-High, Allah.

This is the summarized version of *Yaqdha ooli al-i'tibar mimma warida fi dhikr an-nār wa aṣḥāb an-nār* written by the renowned scholar Siddiq Hasan Khan giving detailed and vivid description of the Hell-fire and its

denizens fully based on the Glorious Qur'an and the Sunnah. Brother 'Ali Hasan prepared this summary by the name *Jahannam: Ahwaluha wa Ahluha* — Hell-fire: Its torments and denizens.

May Allah, the Exalted, save us from Hell-fire and help us to do good deeds that deserve Allah's pleasure and the reward of Paradise.

This is the thoroughly revised and improved edition of the book by the IIPH with a new layout. May Allah bless the efforts of all the people associated with the production of the work with acceptance.

Muhammad 'Abdul Muhsin Al Tawajri

General Manager

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Chapter — I

Existence of Hell-fire

*H*ell-fire is in existence is the popularly known belief of the Muslims. The Companions of the last Messenger of Allah, Muhammad, Blessings and peace be upon him, the Followers (*at-Tābi'īn*), and their followers (*al-Atba'*) the people of Sunnah (Sunnis), Hadith scholars, *Fuqaha* — Muslim jurists and all other scholars believe it. The basis for this belief is the text from:

1. The Holy Qur'an
2. The blessed Sunnah¹ of Allah's Messenger (Blessings and peace be upon him)
- 3) The statements of the Messengers

All the Messengers from the first to the last called upon their respective nations to the path of Allah and inform of and warned people against Hell-fire.

Allah, the Almighty, mentioned Hell-fire in numerous places in His Book (the Qur'an) and so many times, that it is

¹ What is perceived from the Prophet's words, deeds, confirmations, moral constitution, and external appearance.

difficult to count all the relevant verses and also informed us through the tongue of His Prophets about it. He, the Exalted said:

﴿... فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ

لِلْكَافِرِينَ﴾ (سورة البقرة: ٢٤)

﴿... then fear the Fire [Hell] whose fuel is men and stones, prepared for the disbelievers.﴾ (Qur'an 2: 24)

Allah, the All-High, also said:

﴿... إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ...﴾ (سورة الكهف: ٢٩)

(سورة الكهف: ٢٩)

﴿... Verily, We have prepared for the Dhālimīn [polytheists and wrong-doers.], a Fire whose walls will surround them...﴾ (Qur'an 18: 29)

And He, the Exalted also said:

﴿... وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾ (سورة الفتح: ٦)

﴿... And prepared Hell for them — and worst indeed is that destination.﴾ (Qur'an 48: 6)

﴿... وَأَعْتَدْنَا لِمَنْ كَذَبَ بِالسَّاعَةِ سَعِيرًا﴾ (سورة الفرقان: ١١)

(سورة الفرقان: ١١)

﴿... And for those who deny the Hour, We have prepared a flaming Fire [i.e. Hell].﴾ (Qur'an 25: 11)

There are many such decisive texts in the Qur'an that demonstrate and prove the existence of Hell-fire. The evidences are above any suspicion.

Similarly there are innumerable hadiths to this effect. In a hadith the Prophet (Blessings and peace be upon him) said:

((واطلعت في النار فرأيت أكثر أهلها النساء)). (صحيح الجامع)

"And I looked at Hell and saw that the majority of its inhabitants were women."²

This indicates that the Hell already existed at the time of the Prophet (Blessings and peace be upon him).

It has also been authentically narrated, on the authority of more than one Companion of the Prophet, that he (Blessings and peace be upon him) said:

((الحمى من فيح جهنم، فأبردوها بالماء)). (صحيح الجامع)

"Fever is from the vehement raging (heat) of the Hell-fire; so cool it (the fever) with water."³

And hadiths to this effect are many.

² *Ṣaḥīḥ al-Jāmi'* by Shaykh al-Albānī, hadith no. 1041, ref.: Bukhari and Muslim.

³ *Ṣaḥīḥ al-Jāmi'*, hadith no. 3186 — Ref.: Bukhari and Muslim.

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لِلْكَافِرِينَ﴾ (سورة البقرة: ٢٤)

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Shaykh Waliullah ad-Dehlawi, a great hadith scholar, said in his book, *His Doctrine (Aqā'id)*:

“Paradise and Hell are facts, they are created beings and will remain till the Day of Resurrection, i.e., they are everlasting.”⁴

Books compiled on principles of creed contain many such examples.⁵

Chapter — 2

Verses from the Glorious Qur'an on Hell-fire

Allah the Exalted, said:

﴿... فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ﴾ (سورة البقرة: ٢٤)

﴿... Then fear the Fire [Hell] whose fuel is men and stones prepared for the disbelievers.﴾ (Qur'an 2: 24)

This indicates the magnitude and destructive strength of the Hell-fire. This alarming description of the Hell-fire that its fuel is men and stones is horrifying indeed. In another place the All-High said:

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ﴾ (سورة البقرة: ٣٩)

﴿But those who disbelieve and belie Our *Āyāt* [proofs, evidences, verses, lessons, signs, revelations, etc.] — those shall be companions of the Fire. They

⁴ His (ad-Dehlawi) life sketch is in *al-A'ālām*, 1/149 and *Eedāh al-Maknoon*, 1/65.

This contradicts the people who believe that the Hell-fire will last for a limited period only. Details can be found in *Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah*, 4/69 by Shaykh al-Albānī.

⁵ *Sharḥ al-'Aqīdah at-Taḥāwīyah*, Pp. 476-486.

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(سورة البقرة: ٢٤)

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(سورة البقرة: ٣٩)

﴿But those who disbelieve and belie Our Āyāt [proofs, evidences, verses, lessons, signs, revelations, etc.] — those shall be companions of the Fire. They

shall abide therein forever. ﴿Qur'an 2: 39﴾

That is: Those (who reject Faith) will neither come out of nor die in Hell-fire. Immortal they will be in torment, non-stop and everlasting.

Yet in another place the Almighty said:

﴿... أُولَئِكَ يَدْعُونَ إِلَى النَّارِ ...﴾ (سورة البقرة: ٢٢١)

﴿... Those [al-Mushrikūn] beckon you to the Fire...﴾
(Qur'an 2: 221)

That is: They call for deeds that lead to Hell-fire. And the affinity (relationship by marriage) of polytheists, their companionship, and so, retaining social relationships with them lead to great dangers. No believer should take the risk of getting married to a polytheist or disbeliever. Allah, the Exalted said:

﴿... وَأُولَئِكَ هُمْ وَقُودُ النَّارِ﴾ (سورة آل عمران: ١٠)

﴿... And it is they [the disbelievers] who will be fuel of the Fire.﴾
(Qur'an 3: 10)

That is: the fuel by which Hell-fire blazes.

Allah also said:

﴿... قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ﴾ (سورة التوبة: ٨١)

(سورة التوبة: ٨١)

﴿... Say: 'The Fire of Hell is more intense in heat' — if they would but understand!﴾ (Qur'an 9: 81)

Which means: Ample heat for a period that never ends and continues forever and ever. The Almighty further said:

﴿... وَمَأْوَهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾ (سورة التوبة: ٩٥)

﴿... And their refuge is Hell as recompense for what they had been earning.﴾
(Qur'an 9: 95)

And He, the Almighty, said:

﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ...﴾ (سورة هود: ١١٣)

(سورة هود: ١١٣)

﴿And incline not toward those who do wrong, lest you be touched by the Fire...﴾
(Qur'an 11: 113)

When such a gloom destiny is of the person who leans on a disbeliever, — that the Fire must touch him, it can be easily discerned how horrible will be the fate of the disbeliever himself.

The All-High, also said:

﴿وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا﴾ (سورة الكهف: ١٠٠)

(سورة الكهف: ١٠٠)

«And We will present Hell that Day to the disbelievers, on display —» (Qur'an 18: 100)

That is: We will show it to them on the day of their gathering. This implies a strong warning and threat to infidels as to what terror they will feel when they observe this painful view. And the Exalted said:

﴿لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾﴾

(سورة التكاثر: ٦-٧)

«You will surely see the blazing Fire [Hell]! And again, you will see it with certainty of sight!»

(Qur'an 102: 6-7)

Which means that it will be seen and felt physically — the truth, in its certainty.

The Almighty further said:

﴿...وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾﴾ (سورة البقرة: ١١٩)

«... And you will not be asked about the dwellers of the blazing Fire.» (Qur'an 2: 119)

Which means that you shall not be asked about the state they will be in, on the Day of Resurrection, for it is so horrid, it is impossible to sense and be acquainted in this world. There is terrifying warning to infidels and consolation to the Prophet (bpuh) in it.

In another place the All-High said:

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ... ﴿٥٦﴾﴾

(سورة النساء: ٥٦)

«Surely! Those who disbelieved in Our *Āyāt* [proofs, evidences, verses, lessons, signs, revelations, etc.], We will drive them into a Fire. As often as their skins are roasted through, We shall will replace them with other skins so that they may taste the punishment...»

(Qur'an 4: 56)

We will replace the old, burnt skins with new unburned ones, so that the Fire denizens taste the torment utmost.

... This is the last to be mentioned from the verses of the Holy Qur'an about Hell-fire's torments and its denizens. Many verses were left, as the concise nature of the book does not call for any comprehensive mention of all the related verses.

Chapter — 3

Seeking Refuge against Hell and Asking for Paradise

Anas ibn Mālik (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said:

((من سأل الله الجنة ثلاث مرات قالت الجنة: اللهم ادخله الجنة،
ومن استجار من النار ثلاث قالت النار: اللهم أجره من النار.))
(صحيح الجامع)

*"He who asks Allah for Paradise three times, the Paradise would say: 'O' Allah! Admit him into Paradise.' And he who asks Allah's refuge from the Hell-fire three times, the Hell-fire would say: 'O' Allah, Grant him refuge from the Hell-fire.'"*⁶

Qurtubi⁷ said:

"It is determined from the Holy Book and the blessed Sunnah that good deeds with sincerity and faith, lead to Paradise and alienates from Hell-fire."

This is mentioned so many times in numerous hadiths that it is impossible to refer them all. It will, however, suffice here to refer to only two narrations from two most authentic hadith collections — Bukhari and Muslim.

Abu Sa'īd al-Khudri (may Allah be pleased with him) related that Allah's Messenger (Blessings and peace be upon him) said:

((من صام يوماً في سبيل الله أبعد الله وجهه عن النار سبعين خريفاً.))
(صحيح الجامع)

*"The one who observes fasting for a day in the way of Allah, Allah would remove (because of this day) his face from the Hell for (a distance covered by a journey of) seventy years."*⁸

And 'Adiy ibn Hātim (may Allah be pleased with him) narrated that he heard the Prophet (Blessings and peace be upon him) saying:

((من استطاع منكم أن يستتر من النار ولو بشق تمره فليفعل.))
(صحيح الجامع)

⁶ *Ṣaḥīḥ al-Jāmi'*, hadith no. 6151 — Tirmidhi, Nasāi', etc.

⁷ *Tadhkirah*, Pp. 380-381.

⁸ *Ṣaḥīḥ al-Jāmi'*, hadith no. 6208 — Ref.: Bukhari and Muslim.

*"Any one, among you, who can afford to protect himself against Fire, he should do so, even if it should be by giving half a date-fruit (in charity)."*⁹

Chapter — 4

Dispute between Paradise and Hell

It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (Blessings and peace be upon him) said:

((احتجت الجنة والنار فقالت الجنة: يدخلني الضعفاء والمساكين، وقالت النار: يدخلني الجبارون والمتكبرون، فقال الله للنار: أنت عذابي أنتقم بك ممن شئت، وقال للجنة: أنت رحمتي، أرحم بك من شئت، ولكل واحدة منكن علي ملؤها)).

(صحيح الجامع)

"The Paradise and the Hell fell into dispute. The Paradise said: 'The meek and the humble would find their abode in me,' and the Hell said: 'The haughty and the proud would find their abode in me.' Then Allah said to the Hell: 'You are (the means of) My Punishment by which I punish those of My slaves whom I wish.' And (addressing the Paradise) He said: 'You are (the means of) My Mercy by which I bestow on whoever I wish of My slaves, but each one

⁹ *Ṣaḥīḥ al-Jāmi'*, hadith no. 5893 — Ref.: Muslim.

*"Any one, among you, who can afford to protect himself against Fire, he should do so, even if it should be by giving half a date-fruit (in charity)."*⁹

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⁹ *Ṣaḥīḥ al-Jāmi'*, hadith no. 5893 — Ref.: Muslim.

of you would be full.”¹⁰

Surāqa ibn Mālik (may Allah be pleased with him) narrated that Allah’s Messenger (Blessings and peace be upon him) said:

((أهل النار كل جعظري، جواظ، مستكبر...)) (صحيح الجامع)

“Denizens of Hell-fire are every (person who is) rude, who struts (along with being sated), proud (arrogant)...”¹¹

Ibn ‘Abbās (may Allah be pleased with him) related that Allah’s Messenger (Blessings and peace be upon him) said:

((وأهل النار من ملأ الله تعالى أذنيه من ثناء الناس شراً وهو يسمع...)) (صحيح الجامع)

“... And the denizens of Hell-fire are those whose ears are filled with the dispraise of people, while they themselves are hearing (what is said about them because of their widespread bad reputation).”¹²

Anas ibn Mālik (may Allah be pleased with him) narrated that the Prophet (Blessings and peace be upon him) said:

¹⁰ *Ṣaḥīḥ al-Jāmi’*, hadith no. 183 — Ref.: Muslim, Tirmidhi, etc.

¹¹ Ibid, hadith no. 2526 — Ref.: Aḥmad.

¹² Ibid, hadith no. 2524 — Ref.: Ibn Mājah.

((من أثنتم عليه خيراً وجبت له الجنة، ومن أثنتم عليه شراً وجبت له النار، أنتم شهداء الله في الأرض...)) (صحيح الجامع)

“He whom you praised in good terms, Paradise has become certain for him, and he whom you condemned in bad words, Hell has become certain for him. You are Allah’s witnesses on earth.”¹³

Abu Hurayrah (may Allah be pleased with him) reported that Allah’s Messenger (Blessings and peace be upon him) said:

((صنفان من أهل النار لم أرهما بعد: قوم معهم سياط كأذناب البقر يضربون بها الناس، ونساء كاسيات عاريات، مميلات مائلات، رؤوسهن كأسنمة البخت المائلة، لا يدخلن الجنة، ولا يجدن ريحها، وإن ريحها ليوجد من مسيرة كذا وكذا...)) (رواه مسلم)

“Two are the types of the denizens of Hell whom I have not seen (yet): people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil). Their heads would be like the humps of the Bukht¹⁴ camel

¹³ *Ṣaḥīḥ al-Jāmi’*, hadith no. 5826 — Ref.: Bukhari and Muslim.

¹⁴ Qāḍi ‘Ayāḍ said: “It is the camel with two humps.”

inclined to one side. They will not enter Paradise and would not smell its odour whereas its odour would be smelt from such and such distance."¹⁵

This hadith means that they are dressed by clothes, but naked (void of religion) because of their appearance, and the exposure of their beauties.

It is also explained as: They wear thin, delicate clothes that show what is behind and underneath, so they are apparently, at first glance, dressed by clothes, but actually naked.

Inclined (to evil), means: They are aberrant from complying with Allah's command or obeying their husbands, by retaining chastity and concealing themselves from alien persons.

Inclining others (to evil), means: They incline their heads to one side to strut and conceit, and incline the hearts of men by what they expose, their pride and their pleasant odour.

Their heads would be like the humps of the *Bukht*, means (and Allah knows better) that: They magnify the size of their heads by their wimples, roll their hair, and do not lower their gaze (at men).

¹⁵ *Ṣaḥīḥ al-Jāmi'*, hadith no. 3693 — Ref.: Muslim.

Chapter — 5

The Majority of the Denizens of Hell-fire

Usāma ibn Zayd (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((قمت على باب الجنة فإذا عامة من دخلها المساكين، وإذا أصحاب الجدم محبوسون، إلا أصحاب النار، فقد أمر بهم إلى النار، وقمت على باب النار، فإذا عامة من يدخلها النساء.))

(صحيح الجامع)

*"I stood at the gate of Paradise and I found that the overwhelming majority of those who entered therein were poor, and the wealthy persons were detained at the gate (for the accounts). The denizens of Hell were ordered to be taken to Hell. Then I stood at the door of Fire and the majority of those who entered it were women."*¹⁶

¹⁶ *Ṣaḥīḥ al-Jāmi'*, hadith no. 4287 — Ref.: Bukhari, Muslim and Aḥmad.

'Imrān ibn Ḥuṣayn (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((إن أقل ساكني الجنة النساء.)) (صحيح الجامع)

*"Amongst the inmates of Paradise, the women would form a minority."*¹⁷

That is: Most women follow their passions and fancy this world's garnish due to their diminished mentality to foresee the Hereafter. The reason behind lacking in their good deeds and carelessness to prepare for the Hereafter is their excessive inclination towards the worldly adornments. Furthermore they are one of the most significant causes behind diverting men from the Hereafter, as men seek to fulfill their caprices through them. Most women relinquish the Hereafter and are a distraction from its way. They are prompt in deluding the people who call to religion. They hardly respond to those who call them to do good deeds of piety for the Hereafter.¹⁸

¹⁷ *Ṣaḥīḥ al-Jāmi'*, hadith no. 1570 — Ref.: Muslim and Aḥmad.

¹⁸ *At-Tadhkirah* by al-Qurṭubī, p. 369.

Chapter — 6

People to be Sent to Hell-fire

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said:

((أول من يدعى يوم القيامة آدم، فتترأى له ذريته، فيقول الله: هذا أبوكم آدم، فيقول: لبيك وسعديك، فيقول: أخرج بعث جهنم من ذريتك، فيقول: يا رب كم أخرج؟ فيقول: أخرج من كل مائة تسعة وتسعين)) قالوا: يا رسول الله، إذا أخذ منا من كل مائة تسعة وتسعون، فماذا يبقى منا؟ قال: ((إن أمتي في الأمم كالشعرة البيضاء في الثور الأسود.)) (صحيح الجامع)

"The first man to be called on the Day of Resurrection will be Ādam, who will be shown his offspring, and Allah will say (to his children): 'This is your father, Ādam.' Ādam will say (responding to the call): '(Labbayk wa Sa'dayk) Here I am! For your gratification.' Then Allah will say (to Ādam): 'Take out of your offspring, the people of Hell.' Ādam will say: 'O' God, how many should I take out?' Allah

will say: 'Take out ninety-nine out of every one hundred.'"

They (the Prophet's Companions) said: "O' Allah's Messenger! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?"

He said: "My followers (Ummah) among other nations are like white hair in a black ox."¹⁹

Chapters — 7

The First Men the Hell-fire will be Kindled with

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said:

((إن أول الناس يقضى يوم القيامة عليه، رجل استشهد فأتى به، فعرفه نعمه، فعرفها، قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت، قال: كذبت، ولكنك قاتلت ليقال جريء، فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار. ورجل تعلم العلم وعلمه، وقرأ القرآن، فأتى به فعرفه نعمه، فعرفها قال: فما عملت فيها؟ قال: تعلمت العلم وعلمته، وقرأت فيك القرآن، قال: كذبت، ولكنك تعلمت العلم ليقال عالم، وقرأت القرآن ليقال: هو قارئ، فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل وسع الله عليه، وأعطاه من أصناف المال كله، فأتى به فعرفه نعمه، فعرفها، قال: فما عملت فيها؟ قال: ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت،

¹⁹ *Ṣaḥīḥ al-Jāmi'*, hadith no. 2580 — Ref.: Bukhari.

ولكنك فعلت ليقال: هو جواد، فقد قيل، ثم أمر به فسحب على وجهه ثم ألقى في النار.))
(رواه مسلم)

"The first man (whose case) will be decided on the Day of Judgement will be a man who died as a martyr. He shall be brought (before the Judgement seat). Allah will make him recount His blessings (i.e., the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) Allah will ask: 'What did you do (to requite these blessings)?' He will say: 'I fought for you until I died as a martyr.' Allah will say: 'You have told a lie.' You fought, so that you might be called, 'a brave warrior.' And you were called so. Then orders will be passed against him and he will be dragged on his face and cast into Hell. Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'an. Allah will make him recount His blessings, and he will recount them (and admit having enjoyed them in his lifetime). Then Allah will ask: 'What did you do (to requite these blessings)?' The man will say: 'I acquired knowledge and disseminated it, and recited the Qur'an seeking your pleasure.' Allah will say: 'You have told a lie. You acquired knowledge so that you might be called, 'a scholar,' and you recited the Qur'an so that it might be said, 'He is a Qāri' (a

reciter of the Qur'an)' and such has been said.' Then orders will be passed against him, and he shall be dragged on his face and cast into the Fire. Then, will be brought a man whom Allah had made abundantly rich, and had granted every kind of wealth, Allah will make him recount His blessings, and he will recount them (and admit having enjoyed them in his lifetime). Allah will (then) ask: 'What have you done (to requite these blessings)?' The man will say: 'I spent money in every cause you wished that it should be spent.' Allah will say: 'You are lying.' You did it so that it might be said about you: 'He is a generous fellow', and it was said. Then Allah will pass orders, and the man will be dragged on his face and thrown into Hell."²⁰

²⁰ Ṣaḥīḥ al-Jāmi', hadith no. 2010 — Ref.: Muslim.

Chapter — 8

Hell-fire's Magnitude

Ibn Mas'ūd (may Allah be pleased with him) narrated that the Prophet (Blessings and peace be upon him) said:

((يؤتى بجهنم يومئذ لها سبعون ألف زمام، مع كل زمام سبعون ألف ملك يجرونها.))
(رواه مسلم)

*"The Hell would be brought that day (the Day of Judgment) with seventy thousand bridles, and every bridle would be pulled by seventy thousand angels."*²¹

²¹ *Ṣaḥīḥ al-Jāmi'*, hadith no. 7878 — Ref.: Muslim.

Chapter — 9

The Sun and Moon to be Cast in Hell-fire

It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (Blessings and peace be upon him) said:

((الشمس والقمر ثوران مكوران في النار يوم القيامة.))

(صحيح الجامع)

"The sun and the moon will be two rolled bulls in Hell-fire on the Day of Resurrection."^{22,23}

²² Qurṭubī said: "These two would be gathered in Hell-fire as they had been worshipped in place of Allah, but fire would not be regarded a punishment (torment) as they are only objects. This is done to increase the polytheists' reproach and regret." *At-Tadhkirah*, p. 292.
Ref.: *Silsilah al-Aḥādīth aṣ-Ṣaḥīḥah*, p. 124.

²³ *Ṣaḥīḥ al-Jāmi'*, hadith no. 3631 — Ref.: Muslim.

Chapter — 10

Hell-fire, Heat and Intensity of its Torments

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (Blessings and peace be upon him) said:

((ناركم هذه التي يوقدها بنو آدم جزء من سبعين جزءا من نار جهنم.))

قيل: يا رسول الله، إن كانت لكافية؟ قال:

((فإنها فضلت عليها بتسعة وستين جزءا كلهن مثل حرها.))

(صحيح الجامع)

"The fire which the children of Ādam burn is only one-seventieth part of the Fire of Hell."

Someone (from his Companions) remarked:

"O' Allah's Messenger. This (ordinary) fire would have been sufficient (to torture)."

Thereupon he said:

"It is sixty-nine parts in excess of (the heat of) fire in this world, each of them being equivalent to its

*(worldly fire) heat."*²⁴

Anas ibn Mālik (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((يؤتى بأنعم أهل الدنيا من أهل النار يوم القيامة، فيصبغ في جهنم صبغة، ثم يقال له: يا ابن آدم هل رأيت خيرا قط؟ هل مراكب نعيم قط؟ فيقول: لا والله يا رب...)) (رواه مسلم)

*"One amongst the denizens of Hell, who had led the best life of ease and plenty, amongst the people of the world, would be made to dip in Fire, only once, on the Day of Resurrection. And then he would be asked: 'O' son of Ādam, did you find any comfort?' Did you happen to get any material blessing? He would say: 'By Allah, never, O' Lord'..."*²⁵

And in another version Anas ibn Mālik (may Allah be pleased with him) related that the Prophet (Blessings and peace be upon him) said:

((يؤتى بالرجل من أهل النار فيقول الله له: يا ابن آدم، كيف وجدت منزلك؟ فيقول: أي رب! شر منزل، فيقول له: أتفتدي منه بطلاع الأرض ذهبا! فيقول: أي رب نعم، فيقول: كذبت، قد

²⁴ *Ṣaḥīḥ al-Jāmi'*, hadith no. 6618 — Ref.: Bukhari and Muslim.

²⁵ *Ibid*, hadith no. 7877 — Ref.: Muslim.

سألتك أقل من ذلك وأيسر، فلم تفعل، فيرد إلى النار.))

(صحيح الجامع)

"...One amongst the denizens of Hell would be brought out (of Hell-fire) and then Allah would ask him: 'O', son of Ādam, how do you find your place (in Hell)?' He would say: 'My Lord! (I found it to be) The worst place.' Allah would ask him: 'Would you redeem yourself by earth's surface of gold?' He would say: 'My God! Yes.' Allah would say: 'You are lying, I had asked you something easier and less than this (i.e., to worship Me alone), and you did not do it.' Then he would be taken back to Hell-fire."²⁶

²⁶ Ṣaḥīḥ al-Jāmi', hadith no. 7873 — Ref.: Aḥmad.

Chapter — 11

Hell-fire's Complaints, Speech, Depth and its Terrors

Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((اشتكت النار إلى ربها، فقالت: يا رب، أكل بعضي بعضا، فأذن لها بنفسين، نفس في الشتاء، ونفس في الصيف، فهو أشد ما تجدون من الحر، وأشد ما تجدون من الزمهرير.)) (صحيح الجامع)

"The Hell-fire complained to its Lord saying: 'O' Lord! Some parts of mine have consumed (destroyed) one another.' So it was granted permission to take two exhalations, one in winter and another one in summer. So whatever you perceive as the severest heat and whatever you perceive as the severest cold is from the exhalation of Hell."²⁷

Abu Hurayrah also reported that:

²⁷ Ṣaḥīḥ al-Jāmi', hadith no. 1001 — Ref.: Bukhari and Muslim.

كنا مع رسول الله صلى الله عليه وسلم: إذ سمع وجبة فقال النبي صلى الله عليه وسلم: ((تدرون ما هذا؟)) قلنا: الله ورسوله أعلم، قال: ((هذا حجر رمي به في النار منذ سبعين خريفا فهو يهوي في النار إلى الآن حتى انتهى إلى قعرها.)) (رواه مسلم)

*"We were in the company of Allah's Messenger (bpuh) when we heard a terrible sound (of something that fell on the ground)." Thereupon, the Prophet (bpuh) said: "Do you know what (sound) is this?" We said: "Allah and His Messenger know best." He then replied: "That is a stone which was thrown into Hell seventy years ago, and has been constantly dropping down since then. Now it has reached its bottom."*²⁸

Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (bpuh) said:

((لو أن حجرا، مثل سبع خلفات، القى عن شفير جهنم، هوى فيها سبعين خريفا، لا يبلغ قعرها.)) (صحيح الجامع)

*"If a stone of the size of seven gravid (pregnant) she-camels was thrown off Hell-fire's rim (verge), it would fall down in Hell-fire for seventy years, yet would not reach its bottom."*²⁹

²⁸ Ṣaḥīḥ al-Jāmi', hadith no. 6870 — Ref.: Muslim.

²⁹ Ṣaḥīḥ al-Jāmi', hadith no. 5124.

Chapter — 12

Hell-fire has Eyes, a Neck, Two Ears and a Tongue

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said:

((يخرج عنق من النار يوم القيامة، له عينان تبصران، وأذنان تسمعان، ولسان ينطق، يقول: إني وكلت بثلاثة: بكل جبار عنيد، وبكل من دعا مع الله آخر، وبالمصورين.)) (صحيح الجامع)

*"On the Day of Resurrection, a neck (a head) would protrude from the Hell-fire, with two eyes that could see, two ears that could hear, and a tongue (mouth) that could speak, (and) it would say: 'I have been charged (empowered) with three: Every one who is tyrannical and obstinate, and the one who implores other deities with Allah, and Sculptors.'"*³⁰

³⁰ Ṣaḥīḥ al-Jāmi', hadith no. 7907.

Chapter — 13

Hell-fire's Valleys

'Abdullah ibn 'Amr (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said:

((يَحْشُرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورِ الرِّجَالِ، يَفْشَاهُمُ الذَّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سِجْنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسَ، تَعْلُوهُمْ نَارُ الْأَنْيَارِ، يُسْقُونَ مِنْ عَصَاةِ أَهْلِ النَّارِ: طَبِينَةُ الْخَبَالِ.)) (صحيح الجامع)

*"On the Day of Resurrection, the arrogant and the proud would be gathered, like small ants, in the images of men, with humiliation (shame) overwhelming them from everywhere. They would be led to a prison in Hell called, 'Boulos,' pervaded by the fire of fires, where they would be given the sap (extractions) of Hell-fire's denizens (Ṭīnat al-Khabāl) to drink."*³¹

³¹ Ṣaḥīḥ al-Jāmi', hadith no. 7896 — Ref.: Tirmidhi.

Chapter — 14

Enlarging the Infidel's Body in Hell-fire

It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (Blessings and peace be upon him) said:

((ضَرْسُ الْكَافِرِ أَوْ نَابُ الْكَافِرِ مِثْلُ أَحَدٍ، وَغُلْظُ جُلْدِهِ مَسِيرَةُ ثَلَاثَ.)) (صحيح الجامع)

*"The molar tooth of an unbeliever or the canine tooth of an unbeliever will be like (mountain) Uhud (in size) and the thickness of his skin is (equal to the distance of) a three night, journey."*³²

On another occasion he narrated that the Allah's Messenger (Blessings and peace be upon him) said:

((إِنْ غُلْظُ جُلْدِ الْكَافِرِ اثْنَانِ وَأَرْبَعُونَ ذِرَاعًا بِذِرَاعِ الْجَبَّارِ، وَإِنْ ضَرْسُهُ مِثْلُ أَحَدٍ، وَإِنْ مَجْلِسُهُ مِنْ جَهَنَّمَ مَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ.)) (صحيح الجامع)

³² Ṣaḥīḥ al-Jāmi', hadith no. 3784 — Ref.: Muslim.

*"The thickness of an unbeliever's skin would be (equal to the distance of) forty-two arms (cubits), the size of a giant's arm, his molar tooth the size of (mountain) Uhud, and his seat in Hell-fire equals the distance between Makkah and Madīnah."*³³

³³ *Ṣaḥīḥ al-Jāmi'*, hadith no. 2110 — Ref.: Tirmidhi.

Chapter — 15

Intensity of Punishment for Wrongdoers in Hell

'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((إن أشد الناس عذابا يوم القيامة المصورون.)) (صحيح الجامع)

*"Verily, the most grievously tormented people on the Day of Resurrection would be the picture makers."*³⁴

In another narration he related that the Allah's Messenger (Blessings and peace be upon him) said:

((إن أشد الناس عذابا يوم القيامة رجل قتل نبيا، أو قتلته نبيا، والمصور يصور التماثيل.)) (صحيح الجامع)

"The people who will receive the severest punishment from Allah on the Day of Resurrection would be a man who killed a Prophet, or was killed by a Prophet,

³⁴ *Ṣaḥīḥ al-Jāmi'*, hadith no. 1559 — Ref.: Bukhari and Muslim.

and the picture makers (the sculptor who sculptures statues).”³⁵

There are many other hadiths concerning this subject.

³⁵ *Ṣaḥīḥ al-Jāmi’*, hadith no. 1011 — Ref.: Bukhari and Muslim.

Chapter — 16

The Torments upon those Who Tortured People in this World

Khālīd ibn al-Walīd (may Allah be pleased with him) reported that Allah’s Messenger (Blessings and peace be upon him) said:

((أشد الناس عذابا يوم القيامة أشدهم عذابا للناس في الدنيا.))

(صحيح الجامع)

“The people who will receive the severest punishment (torment) from Allah on the Day of Resurrection would be the ones who made people suffer most, in this world.”³⁶

³⁶ *Ṣaḥīḥ al-Jāmi’*, hadith no. 1009 — Ref.: Aḥmad.

Chapter — 17

Hell-fire's Torment for those Whose Words Contradicted their Deeds

Usāma ibn Zayd (may Allah be pleased with him) narrated that, "I heard Allah's Messenger (Blessings and peace be upon him) saying,

((بجاء برجل فيطرح في النار، فيطحن فيها كطحن الحمار برحاه،
فيطاف به أهل النار، فيقولون: أي فلان، ألسنت كنت تأمرنا
بالمعروف وتنهانا عن المنكر؟ قال: فيقول: كنت أمر بالمعروف
ولا أفعله، وانهى عن المنكر وأفعله.)) (صحيح الجامع)

"A man will be brought and put in Hell-fire (on the Day of Resurrection), and he will be milled (crushed) or made to circumambulate (go around and around) in Hell-fire like a donkey of a grinding mill, and the people of Hell-fire will gather around him and will say to him:

'O' so-and-so, were you not enjoining us to do what was reputable (good) and forbidding us from doing what was disreputable (evil)?'

*He (the narrator) said: He (that man) would say: 'I used to order others to do good but I myself never used to do it,' and I used to forbid others from evil while I myself practised it.'"*³⁷

Anas ibn Mālik (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((أتيت ليلة أسري بي على أقوام تُقرض شفاههم بمقاريض من نار، كلما قُرِضت رُدَّتْ، قلت: من هؤلاء يا جبريل؟ هؤلاء خطباء أمتك الذين يقولون ما لا يفعلون، ويقرؤون كتاب الله ولا يعملون به.)) (صحيح الجامع)

*"When I was taken for the night journey (to heaven), I came upon people whose lips were gnawed by scissors of fire, each time their lips were gnawed, they came back (to their original form). I said: 'O' Gabriel, who are these people?' He said: 'These are the preachers (who deliver the sermon) of your nation (Ummah), who say (call upon) what they themselves don't practice, and they recite the Qur'an (by heart) but do not act according to it.'"*³⁸

³⁷ *Ṣaḥīḥ al-Jāmi'*, hadith no. 7878 — Bukhari and Aḥmad.

³⁸ *Ibid*, hadith no. 128 — Ref.: Bukhari and Muslim.

Chapter — 18

The Food of Hell-fire's Denizens

It is narrated on the authority of 'Abdullah ibn 'Abbās (may Allah be pleased with him) that Allah's Messenger (Blessings and peace be upon him) recited this verse:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾
(سورة آل عمران: ١٠٢)

ثم قال:

((لو أن فطرة من الزقوم قطرت في دار الدنيا، لأفسدت على أهل الدنيا معاشهم، فكيف بمن تكون طعامه؟)). (صحيح الجامع)

«O' you who believe! Fear Allah as He should be feared. And die not except in a state of Islam [as Muslims (with complete submission to Allah)].»

(Qur'an 3: 102).

Then he (Blessings and peace be upon him) said:

"If one dribble of Zaqqūm (a tree in Hell-fire from

*which Hell-fire's people eat) is dropped in this present worldly realm, it would spoil the living of its people, so what do you think it would be like for those who take it as their food?"*³⁹

³⁹ Ṣaḥīḥ al-Jāmi', hadith no. 5126 — Ref.: Bukhari and Muslim.

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Chapter — 19

The Weeping of Hell-fire's Inmates

Anas ibn Mālik (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((يرسل البكاء على أهل النار، فيبكون حتى تنقطع الدموع، ثم يكون الدم حتى يصير في وجوههم كهينة الأخدود لو أرسلت فيها السفن لجرت)). (صحيح الجامع)

*"Weeping would be sent (permitted) to the denizens of Hell-fire, so they will cry until tears run out. Then they will cry blood until it turns into canals in their faces, that if you let ships flow thereon, they would do so."*⁴⁰

An-Nu'mān ibn Bashīr (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said:

⁴⁰ *Ṣaḥīḥ al-Jāmi'*, hadith no. 7939 — Ref.: Ibn Mājah.

((إن أهون أهل النار عذاباً يوم القيامة لرجل توضع في اخمص قدميه جمرتان يغلي منهما دماغه.)) (صحيح الجامع)

*"Verily, the least tormented person amongst the Hell-fire people on the Day of Resurrection, would be a man under whose soles were placed two smouldering embers which would make his brain boil."*⁴¹

⁴¹ *Ṣaḥīḥ al-Jāmi'*, hadith no. 2031.

Chapter — 19

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Anas ibn Mālik (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((برسل البكاء على أهل النار، فيبكون حتى تنقطع الدموع، ثم يكون الدم حتى يصير في وجوههم كهينة الأخدود لو أرسلت فيها السفن لجرت)). (صحيح الجامع)

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⁴¹ *Ṣaḥīḥ al-Jāmi'*, hadith no. 2031.

Chapter — 20

For every Muslim there Exists an Infidel
from Hell-fire, Presumed as Redemption

Anas ibn Mālik (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said:

((إن هذه الامة مرحومة، عذابها بأيديها، فإذا كان يوم القيامة دفع
إلي كل رجل من المسلمين رجل من المشركين، فيقال: هذا
فداؤك من النار.)) (صحيح الجامع)

*"This nation (Ummah, Islamic nation) enjoys Allah's Mercy. Its torment lies in its own hands. On the Day of Resurrection, a polytheist would be submitted to each Muslim, who will be told: This is your redemption from Hell-fire."*⁴²

It is narrated on the authority of Abu Mūsa al-Ash'arī (may Allah be pleased with him) that Allah's Messenger (Blessings and peace be upon him) said:

⁴² *Ṣaḥīḥ al-Jāmi'*, hadith no. 2257.

((يجيء يوم القيامة ناس من المسلمين بذنوب أمثال الجبال،
فيغفرها الله لهم، ويضعها على [الكفار والمشركين].))

(صحيح الجامع)

*"On the Day of Resurrection, there would come Muslims with as heavy sins as mountains, and Allah would forgive them and count their sins for the [disbelievers and polytheists]."*⁴³

⁴³ *Ṣaḥīḥ al-Jāmi'*, hadith no. 7891 — Ref.: Muslim.

Chapter — 21

Hell-fire Asking for More

The Glorious Qur'an informs us that Hell-fire will ask for more as its denizens:

﴿... وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (سورة ق: ٣٠)

﴿... And it [Hell] will say: 'Are there some more?'﴾
(Qur'an 50: 30)

It is narrated on the authority of Anas ibn Mālik (may Allah be pleased with him) that Allah's Messenger (Blessings and peace be upon him) said:

((لا تزال جهنم يلقى فيها، وتقول: هل من مزيد؟ حتى يضع رب العزة فيها قدمه فينزوي بعضها إلى بعض، وتقول: قط قط بعزتك وكرمك، ولا يزال في الجنة فضل ينشئ الله لها خلقا فيسكنهم فضل الجنة.)) (صحيح الجامع)

"(The sinners) would be thrown in Hell and it would continue to say: 'Is there some more (to come)?' Until Allah, would put His foot therein, bringing its different parts closer to one another, and it would

say: '(Qat! Qat!) Enough, enough, by Your Honour and Your Dignity.' And there would be enough space in Paradise, until Allah creates a new creation, and makes them accommodate that spare place in Paradise."⁴⁴

⁴⁴ Ṣaḥīḥ al-Jāmi', hadith no. 7163 — Ref.: Muslim.

Chapter — 22

The Last Person Brought Out of Hell-fire

'Abdullah ibn Mas'ūd (may Allah be pleased with him) narrated that the Messenger of Allah (Blessings and peace be upon him) said:

((إني لأعلم آخر أهل النار خروجاً منها، وآخر أهل الجنة دخولا إليها: رجل يخرج من النار حبوا، فيقول الله تعالى له: اذهب فادخل الجنة، فيأتيها، فيخيل إليه أنها ملأى، فيرجع، فيقول: يا رب! وجدتها ملأى، فيقول الله له: اذهب فادخل الجنة، قال: فيأتيها، فيخيل إليه أنها ملأى، فيرجع فيقول: يا رب! وجدتها ملأى، فيقول الله له: اذهب فادخل الجنة فإن لك مثل الدنيا وعشرة أمثالها - أو إن لك مثل عشرة أمثال الدنيا - قال: فيقول: أتسخر بي وانت الملك؟)).

قال - (أي ابن مسعود): لقد رأيت رسول الله صلى الله عليه وسلم يضحك حتى بدت نواجذه. (صحيح الجامع)

"I know the last of the inhabitants of Fire to be taken

out therefrom, and the last of the inhabitants of Paradise to enter it. A man will come out of the Fire crawling. Then Allah will say to him: 'Go and enter Paradise!' So he would come to it and it would appear to him as if it were full. He would go back and say: 'O' my Lord! I found it full.' Allah would say to him: 'Go and enter Paradise!' He would come and perceive it as if it were full. He would return and say: 'O' my Lord! I found it full.' Allah would say to him: 'Go and enter Paradise, for there is for you what equals the world and ten times as much (or, you will have as much as ten times the like of the world.' The narrator said: 'He (that man) would say: 'Are you making fun of me? Or Are you laughing at me, though you are the King?''"

The narrator said: "I saw the Messenger of Allah (Blessings and peace be upon him) laughing till his front (premolar) teeth were visible."⁴⁵

⁴⁵ *Ṣaḥīḥ al-Jāmi'*, hadith no. 2485 — Ref.: Muslim.

Chapter — 23

The Denizens of Paradise Inheriting the Abodes of Hell-fire's Inmates

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said to his Companions:

((ما منكم من أحد إلا له منزلان، منزل في الجنة، ومنزل في النار، فإذا مات فدخل النار ورث أهل الجنة منزله فذلك قوله تعالى: ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾ (سورة المؤمنون: ١٠))
(صحيح الجامع)

*"Each one of you owns two houses, one in the Paradise, and one in the Hell, so whoever dies and enters Hell, the dwellers of Paradise would inherit his house."*⁴⁶

This is the meaning of the All-High's words:

﴿Those are the inheritors.﴾

(Qur'an 23: 10)

⁴⁶ Ṣaḥīḥ al-Jāmi', hadith no. 5675 — Ref.: Ibn Mājah.

Chapter — 24

The Immortality of Denizens' of Both Paradise and Hell and Slaughtering Death

Ibn 'Umar (may Allah be pleased with him) narrated that Allah's Messenger (Blessings and peace be upon him) said:

((إذا صار أهل الجنة إلى الجنة، وأهل النار إلى النار، جئ بالموت، حتى يجعل بين الجنة والنار، ثم يذبح، ثم ينادي مناد: يا أهل الجنة لا موت، ويا أهل النار لا موت، فيزداد أهل الجنة فرحا إلى فرحهم، ويزداد أهل النار حزنا إلى حزنهم.))

(صحيح الجامع)

"When the people of Paradise would enter Paradise and the people of the Hell would enter Hell, death would be brought and placed between the Paradise and the Hell, where it would be slaughtered. Then a herald would call: 'O' inmates of Paradise, no more death! O' inmates of Hell, no more death!' So the

people of Paradise will have happiness added to their previous happiness, and the people of Hell will have sorrow added to their previous sorrow.”⁴⁷

⁴⁷ *Ṣaḥīḥ al-Jāmi‘*, hadith no. 649 — Ref.: Bukhari and Muslim.

Chapter — 25

A Monotheist Tormented in Hell would be Brought out Through Intercession

It is reported by Jābir that the Messenger of Allah (Blessings and peace be upon him) said:

((يعذب ناس من أهل التوحيد حتى يكونوا فيها حمم، ثم تدركهم الرحمة، فيخرجون ويطحرون على أبواب الجنة، قال: فيرش عليهم أهل الجنة الماء، فينبتون كما ينبت الغشاء في حمالة السيل، ثم يدخلون الجنة.)) (صحيح الجامع)

“Some monotheists would be tormented in it (Hell-fire) until they become blackened (charred). Then they are salvaged by Allah’s Mercy and taken out to be thrown at the gates of Paradise.” The Prophet said: “The inhabitants of Paradise would splash water over them, and they would sprout just as (the seeds sprout) in the silt (or deposit) carried by flood, and then they would enter Paradise.”⁴⁸

⁴⁸ *Ṣaḥīḥ al-Jāmi‘*, hadith no. 7959 — Ref.: Tirmidhi.

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⁴⁸ *Ṣaḥīḥ al-Jāmi‘*, hadith no. 7959 — Ref.: Tirmidhi.

It is narrated on the authority of Abu Sa'īd al-Khudri (may Allah be pleased with him) that Allah's Messenger (Blessings and peace be upon him) said:

((أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها ولا يحيون، ولكن ناس أصابتهم النار بذنوبهم - أو قال: بخطاياهم - فأماتهم الله إماتة، حتى إذا كانوا فحماً أذن بالشفاعة، فجئ بهم ضبائر، فبثوا على أنهار الجنة، ثم قيل: يا أهل الجنة، أفيضوا عليهم، فينبثون نبات الحبة في حميل السيل.)) (صحيح الجامع)

*"The (permanent) inhabitants of the Fire are those who are doomed to it, wherein they would neither die nor live. But the people whom the Fire would afflict (temporarily) on account of their sins, or the narrator said: 'On account of their misdeeds,' Allah would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and spread on the rivers of Paradise, and then it would be said: 'O' inhabitants of Paradise, pour water over them!' Then they would sprout forth like the sprouting of seed in the silt carried by storm water (just as the seeds sprout in the deposit left by storm water)."*⁴⁹

⁴⁹ *Ṣaḥīḥ al-Jāmi'*, hadith no. 1362 — Ref.: Muslim and others.

Epilogue

What should be expected from the Mercy of Allah, the All-High, as forgiveness and pardon on the Day of Resurrection? Allah the Exalted, said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

(سورة النِّسَاء: ٤٨)

... ﴿٤٨﴾

«Verily, Allah forgives not that partners should be set up with Him [in worship], but He forgives anything else to whom He pleases...» (Qur'an 4: 48)

Allah the Exalted, also said:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

(سورة الزُّمَر: ٥٣)

﴿٥٣﴾

«Say: 'O' 'Ibādī [My slaves] who have transgressed against themselves [by committing evil deeds and sins]! Despair not of the Mercy of Allah. Verily Allah forgives all sins. Truly, He is Oft-Forgiving, All-Merciful.'» (Qur'an 39: 53)

Some of the bounties that Allah the Exalted, bestows upon His slaves are:

1. Relating to His Holy self the attributes of All Mercy and Extensive Forgiveness, which include all creatures:

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

(سورة الإسراء: ١١٠)

«Say [O' Muhammad]: 'Invoke Allah, or invoke the Most Beneficent [Allah]. By whatever name you invoke Him [it is the same]. For to Him belong the Best Names.'...» (Qur'an 17: 110)

2. Qualifying and describing His Messenger Muhammad (Blessings and peace be upon him) the last and the seal of Prophets, the chief leader of Messengers, and the intercessor for sinners in his Holy Book by saying:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

(سورة الأنبياء: ١٠٧)

«And We have sent you [O' Muhammad] not but as a mercy for the 'Ālamīn [mankind, jinns and all that exists].» (Qur'an 21: 107)

So the Prophet's Ummah fell between two bounties and mercies, and the Compassionate is merciful when capable, and the bounteous is forgiving when prevalent.

Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (Blessings and peace be upon him) said:

((لما قضى الله الخلق كتب في كتابه، فهو عنده فوق العرش: إن رحمتي تغلب غضبي.)) (صحيح الجامع)

"When Allah completed the creation, He wrote in His Book, which is with Him over His Throne: 'Verily, My mercy predominates My wrath.'"⁵⁰

Abu Hurayrah (may Allah be pleased with him) also reported that Allah's Messenger (Blessings and peace be upon him) said:

((جعل الله الرحمة مئة جزء فأمسك عنده تسعة وتسعين، وأنزل في الأرض جزءا واحدا، فمن ذلك الجزء تتراحم الخلائق، حتى ترفع الدابة حافرها عن ولدها خشية أن تصيبه.)) (صحيح الجامع)

"Allah made of mercy a hundred parts, He retained with Him ninety-nine parts, and sent down upon the earth only one part. It is because of this one part that there is mutual love among the creation, so much so that the animal lifts up its hoof from its young one, lest it should harm it (by trampling on it)."⁵¹

⁵⁰ *Ṣaḥīḥ al-Jāmi'*, hadith no. 5090 — Ref.: Muslim.

⁵¹ *Ibid*, hadith no. 3090 — Ref.: Bukhari and Muslim.

It is narrated on the authority of 'Uthmān ibn 'Affān (may Allah be pleased with him) that the Messenger of Allah (Blessings and peace be upon him) said:

((من مات وهو يعلم انه لا اله الا الله دخل الجنة.))

(صحيح الجامع)

*"He who died knowing (fully well) that there is no god (truly worthy of worshipping) but Allah (Alone) entered Paradise."*⁵²

O' Lord You know that:

We testify that there is no true deity worthy of worshipping but You Alone, we bear witness that Muhammad (Blessings and peace be upon him) is Your Slave and Messenger, that Paradise is a fact, and Hell is a fact.

It is narrated on the authority of 'Ubādah ibn as-Ṣāmit (may Allah be pleased with him), that the Prophet (Blessings and peace be upon him) had said:

((من شهد بذلك (أن لا اله الا الله) أدخله الله الجنة على ما كان

(متفق عليه)

من العمل.))

"He who testifies that (he who affirms the aforementioned truths), Allah would make him enter

⁵² *Ṣaḥīḥ al-Jāmi'*, hadith no. 6552 — Ref.: Muslim.

Paradise, no matter what deeds he was performing."⁵³

And our last supplication would be:

Praise be to Allah, the All-High, the Almighty and the Lord of the universe.

⁵³ Bukhari and Muslim.

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(صحيح الجامع)

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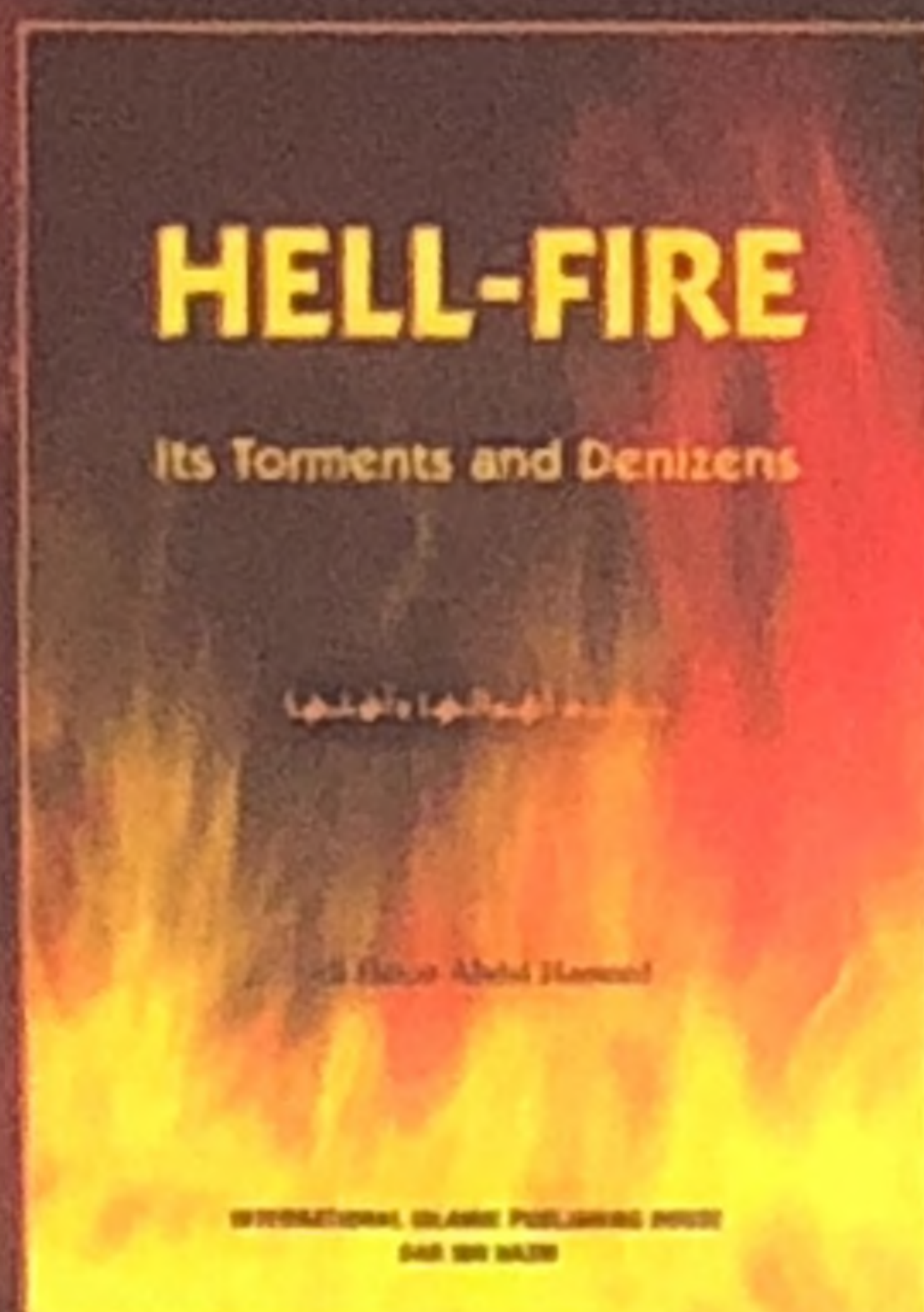
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⁵³ Bukhari and Muslim.

Glossary

- At-Tābiʿīn* التابعين : The Followers, i.e., the students and successors of the Companions of the Prophet
- ʿĀlamīn* عالمين : The universe, the world, mankind, jinn and all that exist
- Āyāt* آيات : Sing. *Āyah*; Proofs, evidences, verses, lessons, signs, revelations
- Dhālimīn* ظالمين : Sing. *Dhālim*;
Lit. Oppressors, tyrants;
In Islamic theology it is also applied to polytheists and wrongdoers
- ʿIbādī* عبادي : My slaves
- Qārīʾ* قارئ : A reciter of the Qur'an
- Qaṭ* قط : Enough
- Ummah* أمة : Community, nation, generally it is used for the Muslim nation
- Zaqqūm* زقوم : A tree in Hell from which the people of Hell-fire would eat



In all the divine revelations there is a constant warning of the Hell-Fire. Allah's Kindness and Mercy are extended to many people whether believers or disbelievers. Reading about Hell-fire enables one to know it, fear it and try utmost to keep oneself away from it thru' good deeds. The more one knows about Hell-Fire, the more he/she strives to save from its reach. This book enables the reader to know the real picture of Hell-Fire's torment from the Holy Qur'an and Sunnah texts.

It is enough to know that it is a fire, but detailed knowledge of it, as displayed in this book, will strengthen one's belief and, eventually, make him/her seek salvation.

An indispensable book for the believers and non-believers alike.